A U M

The great All, which is constantly in motion, and is constantly undergoing change in the visible and invisible universe, is like the tree which perpetuates itself by the seed and is incessantly creating the same identical types.—**Book of Pitris.**

Nothing is commenced or ended. Everything is transformed. Life and death are only modes of transformation which rule the vital molecule from plant up to Brahma himself.—**Atharva Veda.**

THEOSOPHY

VOL. 1 JANUARY, 1913 No. 3

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THE PURPOSE OF LIFE

WHO is there among men to whom a certain knowledge of the purpose of life would not be welcome? Probably no one. Our scientific men are continually working on the problem of life, thinking to solve it by observing the processes of nature, but they get no nearer a solution than when they began. They thought first that there must be conditions where organic life begins, conceiving that there could be no other life than organic. Some have concluded that it was possible to create life by chemical combinations, and such claims have been made; but still others, just as eminent, deny that life was or can be created, and affirm that life exists in inorganic forms as well as organic ones. To a real student of Theosophy, all this striving looks very much like swimming against the tide, a useless and unnecessary task as far as the end in view is concerned, for he has had the wisdom to admit the possibility of the existence of a knowledge which gives the answer to both science and religion, and by study and application sees and knows for himself. Were the intellectual giants of science and religion willing to learn, instead of posing as leaders of thought, the student of Theosophy could give them the keys to real Science and Religion, whereby they could be of great and permanent benefit to the world, and be enabled to solve the problems that confront humanity, and make possible an orderly and harmonious advance in civilization to a point not even dreamed of by the most extravagant visionaries. These men of science believe in Law and in Evolution; they see that they stand apparently at the top of a great and silent evolution of being, and think to answer the questions

of existence by searching for the beginnings of infinitesimal forms of life; they apply Law and Evolution *downwards,* without for a moment suspecting that Law and Evolution do not cease with human kind, but that all beings above man have evolved through his stage at some time in the incalculable past, and that above us there are Those who have the knowledge for which the men of science seek. It is true that Prof. Huxley made the assertion that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle and who take an active part in the government of the natural order of things; but there is no record that he or any of his kind made any search in that direction. One who has looked in that direction and found the key, naturally wonders why such great minds did not do likewise. Is it pride in their own attainments? Or, have they determined to look in only one direction? If either, even a humble student may rightly question their scientific acumen, or their possession of the true scientific spirit.

It may properly be asked, "If this be so, why mention religion and science?" Because the great majority of mankind relies upon one or the other; asking for the bread of life, they have received a stone. Because it is necessary that men should think for themselves and cease relying upon authority.

What do we know in regard to the statements of Science? Only what we read or are told. What do we know in regard to the claims of the various religions? Only what we read or are told. By neither one or the other are we provided with any means of verification; we are expected to "believe." If there is any real knowledge as to the purpose of life its truth must be self-evident. There will be no call for belief, but there will be need for straight thinking. Let us take stock of ourselves; what do we consist of? Some will say "body and mind"—to which others will add "soul" or "spirit." A little thought will show that we are not "body" for that is constantly changing from birth to old age, while we preserve the same identity. Nor are we our minds, because we are constantly changing them, and no matter how much or how often we change our minds, "we" remain the same identity with undiminished power to keep on changing our ideas. This points to a something beyond mind or body, which is unchanging, call it "spirit," "soul," or "consciousness," whichever term best suits comprehension. It is clear that change cannot see change, it requires the "permanent" to note changes. The reality in ourselves is to be found in this permanent consciousness—the power to perceive, ever active in waking or sleeping state.

With our training under materialistic science and an equally materialistic religion, it may be difficult for some to realize that the real man is "consciousness" itself; that that which cannot be seen, measured or weighed is the only permanency; that every experience is garnered by consciousness; yet a little thought will convince us of the fact. Should we call this consciousness, "soul" or even "spirit," would we not come nearer to comprehending the term "immortal soul?"

Theosophy shows that man is a "soul;" that all nature is sen-

tient; that the vast universe is not formed of collections of atoms fortuitiously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of Law which is inherent in the whole, and that nature exists for no other purpose than the soul's experience.

The law inherent in the whole is called Karma, meaning action and reaction, cause and effect. It is this law that was referred to by Jesus and St. Paul in the terms that "Whatsoever a man soweth, that shall he also reap." The converse of this saying is true, that whatsoever man reaps he must have sown. This means that Law rules in everything and in every circumstance, and that rigid justice rules the world.

The latter statement would be meaningless if there were but one physical life for man; everything in nature, as well as the founders of all great religions, Jesus included, affirm Reincarnation to be the process through which the Soul passes and by which growth is attained. To mention a few examples in nature of the process universal, we may take morning, noon and night; after night comes morning again. Spring, summer, autumn, winter; after winter comes spring again. Birth, youth, manhood, death; after death comes birth again. Besides these indications in nature of the process, there is actual knowledge attainable by those who will learn the doctrine and live the life.

Theosophy teaches the fundamental identity of *all* souls with the Universal Over-Soul, and the obligatory pilgrimage for every Soul through the Cycle of Incarnation in accordance with Cyclic and Karmic law during the whole term. In other words, no divine soul can have an independent conscious existence, before the spark which issued from the pure Essence of the Over-Soul has passed through every elemental form and acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, thus ascending through all the degrees of intelligence. The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through effort and merit throughout a long series of metempsychoses and reincarnations.

The purpose of life is to learn; it is all made up of learning. Our place and condition in life is a reaping of what we have sown, and we are receiving our just dues, whether in good or evil case. We all spring from One Great Source and are all traveling towards the same great goal, although the path varies with the pilgrim. Recognizing this, we should strive for knowledge and strength that we may be the better able to help and teach others; not that we may make others serve us as is the way of the world.

"Thou canst create this 'day' thy chances for thy 'morrow.' In the 'Great Journey' causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds."

"Give light and comfort to the toiling pilgrim, and seek out

him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law."

PRACTICAL OCCULTISM

Important to Students

AS some of the letters in the CORRESPONDENCE of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:

(a). The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:

(b). The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those Western Hierophants being often themselves ignorant of the danger they incur—one and all of these "Teachers" are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power—whether psychic, mental or physical—on their pupils, they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct

in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.* These tacitly take upon themselves all the sins of the newly baptised child—(anointed, as at the initiation, a mystery truly!)—until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why "Chelas" are required to serve a seven years' probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—*Sorcery*. For it is the motive, *and the motive alone,* which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia?" For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine qua non*. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

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1. The place selected for receiving instruction must be a

*So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colors gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

(The place must be set apart, and used for no other purpose. The five "sacred colors" are the prismatic hues arranged in a certain way, as these colors are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, i. e., in the atmosphere of the place, and to hang "about in the air." This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.)

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasaka* (disciples), the number of whom must be odd.

("Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction **face to face** either with himself (his higher, Divine self) or—his guru. It is then only that each receives **his due** of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.)

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed,* thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves.* Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

("Lamrin" is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. "To make ready" for **Dubjed,** is to prepare the vessels used for seership, such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the greatest harmony reigns among the learners, **no** success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.)

4. The *upasaka* while studying must take care to be united as the fingers on the one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

(This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves **in tune** with their companions. For—)

5. The co-disciples must be tuned by the guru as the strings of a lute (*vina*) each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his *inner nature,* he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (i. e., being touched or touch) with human, as with animal being.

(No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.)

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye," (i. e., empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

(Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.)

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL *ALL.*

These twelve extracts are taken from amongst some seventy-three rules, to enumerate which would be useless, as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka,*" who has been born and bred in Western lands.

All Western, and especially English, education is instinct with

*Be it remembered that all "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they become lanoo—Upasaka. To that day, even those who belong to Lamaseries and are **set apart,** are considered as "laymen."

the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called "friendly rivalry" is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas "educated into" him from his childhood, how can a Westerner bring himself to feel towards his co-students "as the fingers on the one hand?" Those co-students, too, are not of his *own selection,* or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer, till another life time, the attempts to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February: *"The key in each degree is the aspirant himself."* It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realize some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates: MAN KNOW THYSELF. * * *

(The foregoing article was first printed by H. P. Blavatsky in *Lucifer* for April, 1888.)

ADDENDUM

IS THERE NO HOPE?

I think, after reading the conditions necessary for Occult study given in the April number of LUCIFER, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realized. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.*

I have the following question to ask you, and will be glad to be favored with a reply through the medium of LUCIFER. Is it possible to study Occultism in Britain?

Before concluding, I feel compelled to inform you that I admire your magazine as a scientific production, and that I really and truly classify it along with the "Imitation of Christ" among my text books of religion.

Yours

Marischall College, Aberdeen. DAVID CRICHTON.

*By "successful practice" I mean, successful to everybody concerned.

EDITOR'S REPLY: This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature, is far more important and useful than metaphysical and psychological Occultism or *Theophany*. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka Raja Yoga.

It *is* possible to study "Occultism" (the Occult sciences or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellant to a free manifestation of Spirituality—solitude is the best condition for study. See editorial in this issue on "Occultism versus the Occult Arts."

(From *Lucifer* for May, 1888.)

In a very interesting article in last month's number entitled "Practical Occultism" it is stated that from the moment a "Master" begins to teach a "chela" he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

For the Western mind, steeped as it has been for generations in "Indi-

vidualism," it is very difficult to recognize the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact which some few may feel intuitively but for which they are quite unable to give any logical reason. S. E.

EDITOR'S REPLY: The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being "steeped in Individualism," has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects, for his sins of omission and commission during his childhood and for the effects produced by their early training in after life, how much more the "Spiritual Guru?" The latter taking the student by the hand leads him unto, and introduces him to a world entirely unknown to the pupil. For this world is that of the invisible but ever potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its *motive,* producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long, then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the *guide* who should be responsible for the sins of him whom he has led into those dangerous regions?

(From *Lucifer* for May, 1888.)

OCCULTISM VS. THE OCCULT ARTS

"I oft have heard, but ne'er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose Nature's laws."
—MILTON

IN this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(a) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(b) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black Art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism—"through the yawning Earth from Stygian gloom, call up the meager ghost to walks of light," and want, on the strength of this feat, to be regarded as full blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Eliphas Levi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicolored and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." Such words could answer only to ideas which a cultured man was scarcely supposed to harbor in his mind. "Magic," a synonym for jugglery; "Sorcery," an equivalent for crass ignorance; and "Occultism," the sorry relic of crack-brained, mediaeval Fire-philosophers, of the Jacob Boehmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble-rigging." They are terms of contempt, and used generally only in reference

to the dross and residues of the dark ages and its preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit. What do the words "miracle" and "enchantment" (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* (!!) as explained by the accepted authorities) convey to the minds who hear, or who pronounce them? A Christian-*breaking* "of the laws of nature," notwithstanding—while believing firmly in the *miracles*, because said to have been produced by God through Moses, will either scout the enchantments performed by Pharoah's magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such "superstitions." This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the truth, the absurd and the ridiculous. The latter are the theological interpretations which teach the "breaking of the laws of Nature" by man, God, or devil; the former—the *scientific* "miracles" and enchantments of Moses and the Magicians *in accordance with natural laws,* both having been learned in all the Wisdom of the Sanctuaries, which were the "Royal Societies" of those days—and in true OCCULTISM. This last word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya,* "Secret Knowledge." But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many others) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Puranas. There is (1) *Yajna-Vidya,** knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya*, the "great knowledge," the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rythm and melody used; in other words, a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-

*"The **Yajna,"** says the Brahmans, "exists from eternity, for it proceeded forth from the Supreme One * * * in whom it lay dormant from 'no beginning.' It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yagus or sacrificial mysteries. 'The Yajna' exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the **Ahavaniya** or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes."—Martin Hauge's **Aitareya Brahmana.**

"This **Yajna** is again one of the forms of the Akasa; and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the **Lost Word** receiving impulse through WILL-POWER."—"Isis Unveiled," Vol. 1. Intr. See **Aitareya Brahmana**, Hauge.

VIDYA, a term which is translated simply "Knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," i. e., arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above *arts*. But clairvoyance, symbolised in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodoos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are *conscious,* and the Charcot-Richet crew *unconscious,* Sorcerers. Thus, since both have to reap the fruits of their labors and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practiced in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodoos and Dugpas enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let, then, those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably center on those who are invincibly attracted towards the "Occult," yet who neither

realize the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter*. Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practices it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become *a mere beneficent force in Nature*. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break*, the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or—he will let himself slide down the ladder at the first false step, and roll down into *Dugpaship*. * * *

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, *until their collective and unexpanded strength enables their possessor to enter the true sanctuary of the Soul and* stand therein in the presence of the *Master*—the HIGHER SELF!

For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will, put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can issue out of it impregnated with all the perfumes of the incenses used? * * * Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the Human Soul (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal*. The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—*that same animal soul;* for both the higher and the lower portions of the "Human Soul" or Mind reject such inmates, though they cannot avoid being tainted with them as neighbors. The "Higher Self" or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions

and the terrestial desires of the bodily senses, or even of the "Astral man?"

For this "Astral"—the shadowy "double" (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body*. It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life*. Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "Astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides,* the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever.*

How then can it be thought possible for a man to enter the "straight gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honorable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *egoisme a deux* in the second instance. What mother would not sacrifice without a moment's hesitation hundreds and thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves*, near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the "great orphan?" And how shall the "still small voice" make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity *en bloc* to impress themselves upon,

*Those who would feel inclined to see three **Egos** in one man will show themselves unable to perceive the metaphysical meaning. **Man** is a trinity composed of Body, Soul and Spirit; but **man** is nevertheless **one** and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are **MAN** in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism*, not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true discipline of true Occultism has to devote himself, if he would obtain *theo-* sophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavor to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to* OCCULTISM *in the gratification of a terrestrial love or lust*, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa;* the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart, resulting in:

> "Depth ever deepening, darkness darkening still;
> Folly for wisdom, guilt for innocence;
> Anguish for rapture, and for hope despair."

And once being mistaken and having acted on their mistakes, most men shrink from realizing their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence.* Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum*. Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which

they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians;" Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the "astral" animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the Gate of the Occult arts, practiced for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now laboring. One of these is the relative facility with which men fancy they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity—"narrow is the gate and straightened the way that leadeth unto life" eternal, and therefore "few be they that find it." So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. * * *

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that *Via Fatale* of the *Inferno*, over whose portal Dante read the words:

"Per me si va nella citta dolente
Per me si va nell'eterno dolore
*Per me si va tra la perduta gente * * *"*

(The foregoing article was first printed by H. P. Blavatsky in *Lucifer* for May, 1888.)

REINCARNATION AND MEMORY

THE question is often asked: If the theory of reincarnation be true, why have we no recollection of any previous life? It may easily be conceived as possible that we have lived before on this earth, and that memory of the events of that existence has been blotted out. This lapse of memory is a frequent experience of every-day life; in fact, of all our varied experiences from youth to old age we really remember only a few of the most vivid, and can never recall all the details of even these. Indeed, we forget far more than we remember of the details of this present life, and the wonder is not so much how we can remember the few things that are partially retained, but how we can forget so much of experience that passes beyond all possible recovery. There is, no doubt, an absolute registration of every incident and experience in life, but to recall into the sphere of consciousness past conditions and events, no thing known to us as memory can possibly constitute that registry. The essence of what we designate as memory consists in our ability and this ability is seldom in any instance more than partial, and is always fleeting and uncertain. There are, indeed, flashes of memory where an event long forgotten is revived with unusual vividness, and we get the impression that nothing is really lost but that a latent or a passive memory contains them all, waiting only the touch of circumstance to recall them into being. So far as any legitimate function of memory is concerned, this is a fallacy. The absolute registration of events already referred to involves far more than can be assigned to the function of memory. This must be borne in mind, and we must accurately apprehend just what the word memory means, before we can intelligently discuss the real question under consideration. In other words, when we have carefully considered the fact, the function, and the phenomena of memory, we can easily understand why that which but partially records passing events, and never is able to recall them entirely, should be unable to bridge the chasm of perhaps a thousand years and recover the incidents of a previous incarnation. It may, moreover, appear presently that all that escapes memory, all that memory appears temporarily to retain but in time loses, is nevertheless retained elsewhere and carried on from incarnation to incarnation. Let us bear constantly in mind that nothing exists without a cause, and that nothing is ever really lost. If this principle, recognized as everywhere true in physics, be true also in metaphysics and in all human experience, then each human being represents in himself and carries with him all previous experience, and is at any moment of his existence an epitome of all his past. It is, however, quite evident that nothing known to us as memory answers to this epitome, even for the present life.

The experiments in hypnotism have shown that consciousness and experience may exist independent of what we know as memory.

An act to be performed at a future time and an exact date is fixed in some way on the sensorium, and the act is performed automatically at the exact time, although memory bears no record of the experience that led to the act. In another case memory may be impressed and confined to definite limits, thus showing that memory is relatively free from experience. Such illustrations might be multiplied indefinitely, to show that memory is not commensurate with all human experience, even in the present life.

As an element in man's being, consciousness is far broader and deeper than memory. Consciousness represents the fact of experience; memory the form and the details. Hence, while the fact remains and an experience once had can never be destroyed, the form and details in which it first appeared may pass away. This fact of experience remains as a precipitated result, and, divested of memory, i. e., of form and details, relations and sensations, constitutes the basic element in Karma. Add to the foregoing considerations the ethical element, or relation to other individuals, giving thus the element of motive, and we have the law of Karma deduced from the elements. In the first instance we have the individual as related to himself; in the second, as related to his fellows.

In a previous paper certain relations of experience to memory were considered, and Karma was shown to be a resultant of action. These are elementary considerations, yet none the less important. They are derived from the commonest every-day experience, and hence everyone can test them for himself. It might be profitable to observe, in passing, that this deduction of knowledge from experience is the only way of learning. We have within ourselves the elements and conditions of superior knowledge and illumination, but so long as these elements are latent and inactive they are of no practical value. They make a grave, often a fatal, mistake who imagine that those possessed of supreme wisdom can bestow it upon the ignorant as a gratuity or a favor. They have not so received it, neither can they so impart it. The law never changes, and is the same for Adept and neophyte. Most truly says Hadji Erinn in the last PATH, "*It may be a child's school, but it takes a man to go through it.*"

This digression seemed necessary in order to show the importance of the simpler primary propositions, and the manner in which they are to be received and tested. We are not dealing with Reincarnation as a dogma, but strictly as a scientific hypothesis. For any intelligent person nowadays to accept the special-creation theory, with birth into the present life as the beginning of man, is to confess the whole problem of life to be incomprehensible and all its mysteries incapable of solution. With shaded eyes and bated breath all such continually ask, "*What does it all mean?*" The most salient point, the most common objection to the theory of reincarnation, is the lapse of memory. If we could remember distinctly any existence previous to this, the problem would at once be solved. It would then be a matter of common experience, and no one would doubt it. Therefore, memory becomes the point of interest in ex-

amining the theory. If we are to estimate with any degree of certainty what memory may or may not do, what it may or may not have done, we must first determine by our own daily experience just what memory is now doing. Every reader, therefore, should pause after every statement, and inquire after every proposition—"Is this true? Is it in accordance with my own experience?" If he does this, and is careful as to the use and exact meaning of words, he will find the latent stores of knowledge beginning to unfold within his own soul, and the meaning of life will begin to appear. This knowledge of the true meaning of life will not depend on his acceptance of the theory of reincarnation as a dogma, though even in that way it is infinitely superior to any other, but the real benefit to the student will come from the fact that he is beginning to *know himself,* and to read correctly the lessons of his own experience. Those who oppose the reincarnation theory almost invariably show utter ignorance of these primary considerations, the very alphabet of the whole subject. The questions involved are so deep, so broad, and in their final application so abstruse, that an error in the beginning leads to endless complications and misconceptions further on. This is because human experience covers such a wide area, and human relations are so complicated; and any theory capable of meeting these experiences at every point must be equally potent and applicable. If, therefore, reincarnation be true, and be thus involved in human experience and capable of explaining the mysteries of life, it must be capable of logical deduction from these same experiences. Its ground of operation is our legitimate ground for investigation. Those who are unable or unwilling to study the subject in this way may accept the theory as a dogma, or deny it altogether, as they please; though at this point a great deal may be said as to motive and result on human action. From the standpoint of dogma the principle of *Justice,* both human and divine, overwhelmingly supports reincarnation; while every other theory known to modern times is horribly *unjust;* thus favoring priest-craft and king-craft, and rendering the essential Brotherhood of man impossible.

"Man's inhumanity to man
Makes countless millions mourn."

The essence of humanity is justice; the essence of all inhumanity is injustice. Wherever exact justice reigns, divine Charity glorifies life with the halo of Divinity.

These preliminary considerations may help to set our subject in its true light, and serve in divesting it of all prejudice. Only in this way can we examine any subject dispassionately, with any probability of arriving at the simple truth.

We may now return to our original inquiry: If the theory of reincarnation be true, why have we no recollection of any previous life? Passing by all those cases where such reminiscence is claimed by certain individuals like Apollonius of Tyana, and certain experiences difficult of explanation on any other ground in the life of many persons, passing by such considerations as favor belief in re-

incarnation on the ground of Justice, let us consider memory in relation to experience. From the known character of memory deduced from daily experience, is there any reason to expect it to bridge the chasm between two incarnations, provided more than the present incarnation has existed for the individual? If not, why not? Put in another form, our thesis may be stated in this way: Is the absence of memory of a previous life any bar to the acceptance and rational application of the theory of reincarnation?

The terms cause and effect are related to phenomena. The essence of phenomena is motion, or action. Every so-called cause is involved in its effect, and every so-called effect becomes in its turn a cause of further action to be involved in all succeeding effects. Man has sometimes been called "a creature of circumstance." This is a half-truth. Man is also a creator of circumstance. In other words, man bears the same general relation to cause and effect as does every object in nature. If we observe any object in nature we discover it giving rise to or the theatre of phenomena. If we find it acting, we may trace the so-called causes of its present activities. If we find it apparently quiescent, we may discover what activities it will presently give rise to. There is thus a period of activity followed by a period of repose, and this followed by renewed activity. All nature is thus instinct with life, for life is essential action. Thus "the out-breathing and in-breathing of Brahm" involves every atom and every object, no less than every organism.

Life's pulses quiver everywhere,
  A solemn rhythm reigns;
A measured tread is in the air,
  The ocean throbs with pain.
The solid earth its pulses keeps
  While shadows come and go;
Deeps answer always unto deeps,
  Glow answers unto glow.
Back of all action there is rest;
  Behind all rest the flame
Of life but smoulders in Brahm's breast,
  Ready to glow again.

In the further discussion of this subject we need a few terms with definite meanings, such as every one can understand. We are looking at the doctrine of reincarnation from a single standpoint, and for this one view a comprehensive philosophy and exhaustive classification are not necessary. We need only to appeal to common experience and to logical deductions drawn therefrom. The self-conscious center in man we call *ego*. Experience is the varied relations existing between the ego and all its surroundings or environment resulting in action. Action implies re-action. If the ego in man acts upon his environment, so environment re-acts upon the ego. This action and re-action constitute man's experience. The law of this action, that is, the direct relation between action and re-action, is that of all force, all attraction, all motion everywhere, viz., quan-

tity and quality are both mathematical and rythmical. Circular motion begets circular motion, like attracts like. For every given impulse sent out a like impulse is returned, both as to form and as to intensity or quantity. The self-conscious center in man, the *ego*, the "I," stands in the center of his "sphere of life," is the center of his environment, and it therefore actually stands between two worlds; the seen and the unseen; the world of action and the world of thought; the world of effects and the world of causes. Now the unseen world of causes, whence come our thoughts, our impulses, the "within" to all of man's outer world, or the center of his sphere, is also the *noumenal* or spiritual world, as contrasted with his phenomenal or physical world. Man's experience, therefore, whether he is aware of it or not, is drawn constantly from these two worlds, though seldom in equal degree. We say of one, "He is a man of action;" of another, "He is a man of thought." We say of one, "He is spiritually minded;" of another, "He is carnally minded." We say of one, "He lives on a low plane;" of another, "He is high-minded." It may thus be seen that both our observation and common experience have become stereotyped in forms of common expression. The logical deduction thus drawn from common experience and observation leads to the conception that man is a conscious centre between an upper and a lower world; or, if you please, that the sphere of man's life, of which the ego is the conscious center, is composed of two semi-spheres. A perfect sphere is an ideal in nature. It is the design drawn by the *Architect* upon the phenomenal trestle-board of nature. In outer nature the sphere is always imperfect. Every fruit, like an apple, for example, has an actual center, just as an ideal sphere which it represents has an ideal center. These ideals only are perfect. The core, or seedpit of the apple, is its center of life, but the two halves made by cleavage through the core, are neither equal nor symmetrical, hence they are imperfect. The design of nature is its ideal. Without this ideal there could be no persistence of form, no such thing as species, no correspondences, no harmony.

(To be continued—from the *Path*)

Let us, then, at the very outset wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire, we shall be separated from the Self. If in the Self all things *are*, then we cannot wish to be something which we can only compass by excluding something else.

William Q. Judge—In Letters That Have Helped Me—Vol. 1, p. 86.

Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

H. P. Blavatsky—Letter to American Convention of 1888.

THE MONAD

(Continued from page 66)

VEGETABLE, MINERAL, AND ANIMAL MONADS.

THE author of the "Secret Doctrine" makes it clear that the use of the plural form of the word Monad in connection with the mineral, vegetable, and animal kingdoms is due to the exigencies of explanation and that the student must not allow the idea of unity to escape him. It is the one universal Monas "manifesting in that form of prakriti called the Mineral Kingdom" and that does not become individualized until the human kingdom is reached, although the process of individualization begins imperceptibly in the vegetable kingdom and almost reaches the point in the higher animals.

> The monadic, or rather cosmic essence, if such a term be permitted, in the mineral, vegetable and animal, though the same throughout the series of cycles from the lowest elemental up to the deva kingdom, yet differs in the scale of progression. It would be very misleading to imagine a monad as a separate entity, trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. Instead of saying a "Mineral Monad" the correct phraseology would, of course, have been to call it "the Monad manifesting in that form of Prakriti called the Mineral Kingdom." The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after aeons to blossom into a man. But it is a concrete manifestation of the Universal Energy, which itself has not yet become individualised; a sequential manifestation of the one Universal Monas. The ocean of matter does not divide into its potential and constituent drops until the sweep of the Life Impulse reaches the evolutionary stage of man birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The peripatetics applied the word Monas to the whole Kosmos, in the pantheistic sense; and the occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract, by terms of which the "Mineral, Vegetable, Animal Monad," etc.

> are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the vegetable kingdom. As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.—(Secret Doctrine 1.201).

It is to be understood that the Monad in whatever form it finds itself is always potentially a Human Monad and can never be other than divine in its nature. Therefore, it has to pass through its mineral, vegetable and animal forms before the light of the Logos is awakened in the animal man. Until then the latter cannot properly be referred to as "man," but has to be regarded as a Monad imprisoned in ever-changing forms.

> The "human" Monad, whether "immetalized" in the stone atom, or "invegetalized" in the plant, or "inanimalized" in the animal, is still ever a divine, hence also a *human* Monad. It ceases to be human only when it becomes *absolutely divine*. The term "mineral," "vegetable," and "animal" Monad are intended to create a superficial distinction; there is no such thing as a Monad (Jiva) other than divine, and consequently having once been, or having to become, in the future, human. The latter term has to remain meaningless unless this difference is well understood. The Monad is a drop out of the Shoreless Ocean beyond, or, to be correct, *within*, the plane of primeval differentiation. It is *divine* in its higher and *human* in its lower condition—the adjectives "higher" and "lower" being used for lack of better words—but a Monad it remains all the time, save in the Nirvanic state, under whatever conditions or whatever external forms.—(Secret Doctrine 2.196).

Elsewhere the author of the "Secret Doctrine" reverts to the difficulty of language that is met with in describing the stages through which the Monad passes. Metaphysically speaking, she says, it is, of course, an absurdity to speak of the "development" of a Monad or to say that it becomes "man." It stands to reason that a Monad cannot either progress of develop, or even be affected by, the changes of state through which it passes. It is not of this world or plane, and can only be compared with an indestructible star of divine light and fire thrown down on to our earth as a plank of salvation for the personalities in which it indwells. Throughout the whole course of its "changes" it is still one and the same Monad,

differing only in its incarnations, throughout its ever-succeeding cycles of partial or total obscuration of spirit, or total or partial obscuration of matter.

Every atom, says H. P. Blavatsky, becomes a visible complex unit (a molecule) and once attracted into the sphere of terrestrial activity the Monadic essence, passing through the mineral, vegetable and animal kingdoms, becomes man.

> This relates to cosmic and sub-planetary Monads, not to the super-cosmic monas, the Pythagorean Monad, as it is called, in its synthetic character, by the Pantheistical Peripatetics. The Monads of the present dissertation are treated, from the standpoint of their individuality, as Atomic Souls, before these Atoms descend into pure terrestrial form. For their descent into concrete matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and Deva (divine) consciousness. At present, however, we are not concerned with their terrestrial metamorphoses and tribulations, but with their life and behavior in space on planes wherein the eye of the most intuitional chemist and physicist cannot reach them—unless, indeed, he develops within himself highly clairvoyant faculties.—(Secret Doctrine 1.679).

Let the student note carefully that the descent of the Monads into concrete matter is not the beginning of their own progress, as it might seem, but is the medial point of their own individual pilgrimage. Let him note, too, that at this point they lose their individuality to regain it later on. This is more fully explained in the article entitled "The Mineral Monad" in "Five Years of Theosophy."

> There are seven kingdoms. The first group comprises three degrees of elementaries, or nascent centers of force—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhana, Primordial Homogeneous Matter) to its third degree, i. e., from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub physical) on the elemental side; the mineral kingdom; three stages on the objective physical side—these are the (first or preliminary) seven links of the evolutionary chain.

It is necessary to assume at this point that the student is somewhat familiar with the teaching of the septenary chains of globes

first outlined in "Esoteric Buddhism" and elaborated in the first volume of the "Secret Doctrine." It will be remembered that the Monads, in forming the earth chain of seven globes, reach the earth chain—in fact, call it into existence—from the lunar chain of seven globes, and that they proceed from the lunar to the earth chains in successive waves or classes. It will be remembered also that the seven globes of both the lunar and the earth chains are made up of three globes on the descending arc, one globe constituting the turning or medial point, and three globes on the ascending arc. These globes are distinguished by the letters A to G, Globes A, B and C being on the descending arc, Globe D at the turning point, and Globes E, F and G on the ascending arc. The process of the transfer of the successive life waves from the Lunar to the Earth Chains is described as follows:

> Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies, according to their respective stages of evolution, consciousness and merit. Let us follow, then, the order of their appearance on Globe A, in the first round. The time spaces between the appearances of these hierarchies on any one globe are so adjusted that when Class 7, the last, appears on Globe A, Class 1, the first, has just passed on the Globe B, and so on, step by step, all round the Chain.
>
> Again, in the Seventh Round of the Lunar Chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous rounds, begins to die (to go into its planetary pralaya) and in dying it transfers successively, as just said, its principles, or life elements and energy, etc., one after the other, to a new laya center, which commences the formation of Globe A of the earth chain. A similar process takes place for each of the Globes of the Lunar Chain, one after the other, each forming a fresh globe of the Earth Chain. Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth. But Globe A of the Lunar Chain is not fully dead, till the first Monads of the first Class have passed from Globe G or Z, the last of the Lunar Chain, into the Nirvana, which awaits them between the two Chains; and similarly for all the other Globes as stated, each giving birth to the corresponding Globe of the Earth Chain.
>
> Further, when Globe A of the new chain is ready, the first class or Hierarchy of Monads from the Lunar Chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is that it is only the first class of Monads which attains the human state of development during the first Round, since the sec-

ond class, on each globe, arriving later, has not time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the second Round, and so on up to the middle of the Fourth Round. But at this point—and on this Fourth Round in which the human stage will be fully developed—the door into the human kingdom closes; and henceforth the number of human Monads, i. e., Monads in the human stage of development, is complete. For the Monads which had not reached the human stage by this point, will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the Seventh and last Round. They will, therefore, not be men on this Chain, but will form the humanity of a future Manvantara, and will be rewarded by becoming men on a higher Chain altogether, thus receiving their compensation. To this there is but one solitary exception, and for very good reasons, of which we shall speak farther on. But this accounts for the difference in the races.—(Secret Doctrine 1.195).

The student will find himself involved in endless confusion unless he realizes that the Monads reaching the earth chain from the lunar chain are not all at the same point of their progress, and that the differences in the lives around us are the result of similar differences that existed during the periods of lunar evolution. Thus we find some of the Lunar Monads reaching the human form immediately on their appearance on Globe A of the earth chain, while others will not reach the human stage at all during this Round. This is partially explained in the following passage:

The Monadic Host may be roughly divided into three great classes:

1. The most developed Monads—the Lunar Gods or "Spirits," called in India, the Pitris—whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable and animal kingdoms, in their most etherial, filmy and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed Chain. They are those who first reach the human form if there can be any form in the realm of the almost subjective—on Globe A in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the Second Class, or those who come behind them.

2. Those Monads that are the first to reach the

human stage during the three and a half rounds, and to become men.

3. The laggards, the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during this cycle or round, save one exception which will be spoken of elsewhere, as already promised.

We are forced to use above the misleading word "men," and this is a clear proof how little any European language is adapted to express these subtle distinctions.

That the number of Monads is limited and finite is stated very explicitly by the author of the "Secret Doctrine" (Volume 2, 317). The number of incarnating Monads may be countless, but there must be a limit even though we allow for many births and deaths for every second of time in the aeons already passed. The arrival of fresh Monads ceased as soon as humanity had reached its full physical development and no fresh Monads have incarnated since the middle point of the Atlanteans. We are reminded that save in the case of young children and of individuals whose lives have been violently cut short by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, and that such gaps alone must show that the number of Monads is finite and limited.

(To be continued)

As mortal conscience is within, so also is the evidence of the spirit's omnipotence. The soul of man is a tangible proof to his *bodily* senses that he is immortal. The existence of soul is not susceptible of proof on any but its own plane.

—Teachings of the Master—The Path—Vol. 1, p. 254.

Modern Society is permeated with an increasing cynicism and honey-combed with disgust of life. This is the result of an utter ignorance of the operations of Karma and the nature of Soul-evolution.

—H. P. Blavatsky—In Lucifer—Vol. 1, p. 119.

The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology.

—H. P. Blavatsky—In The Secret Doctrine—Vol. 11, p. 838.

What is Faith? It is the intuitional feeling *"That is true."* So formulate to yourself certain things as true that you feel to be true, and then increase your faith in them.

William Q. Judge—In Letters That Have Helped Me—Vol. 1, p. 23.

FIRST PRINCIPLES

One has to be thoroughly impressed with an idea, which I have in vain endeavored to impart to Theosophists at large, namely, *the great axiomatic truth that the only eternal and living Reality is * * * the one ever-existing* Root-Essence, immutable and unknowable to our physical senses, but *manifest and clearly perceptible to our spiritual natures.* Once imbued with that basic idea, and the further conception that if It is omnipresent, universal and eternal, like abstract Space itself, we must have emanated from It and we must, some day, return into It, and all the rest becomes easy * * * Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not* Matter; and real death is the limited perception of life, and the impossibility of sensing conscious or even individual existence outside of form, or at least, of some form of Matter.

(S. D. III, 512-513.)

That which lives and thinks in man, and which survives that frame, the masterpiece of evolution, is the "Eternal Pilgrim," the Protean differentiation in Space and Time of the One Absolute "Unknowable."

(S. D. II, 768-769.)

There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and these varying forms with their intelligence mirror a portion of the ONE LIFE, thus producing in each a false sense of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *the Path;* the total dissipation of it is the perfection of Yoga, or union with God. The entry upon that Path *cannot be made until resignation is consummated.*

(William Q. Judge: *The Path,* II, 328.)

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole Kosmos.

(S. D., I, 298.)

Thus proceed the cycles of the septenary evolution, in Seven-fold Nature; the spiritual or divine; the psychic or semi-divine; the intellectual; the passional, the instinctual, or *cognitional;* the semi-corpore-

al; and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal, way, *one* in their ultimate essence, *seven* in their aspects. * * * Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless Lives, the outbreathings of the One Life; in order that, through the Ever-Becoming, every cosmic atom in this infinite Universe * * * may reach, *through individual merits and efforts,* that plane where it re-becomes the One Unconditioned ALL.

(S. D., I, 288.)

The Spiritual Monad is ONE, Universal, Boundless and Impartite, whose Rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men.

(S. D., I, 200.)

Each human being is an incarnation of his God. * * * As many men on earth, so many Gods in Heaven; and yet those Gods are in reality ONE, for at the end of every period of activity, they are withdrawn, like the rays of the setting sun, into the Parent Luminary.

(S. D., III, 450.)

Many have written and expressed their desire to unite themselves with their Higher Ego, yet none seem to know the indissoluble link connecting their "Higher Egos" with the One Universal SELF. * * *

Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him in isolation, from a single aspect, apart from * * * the Universe * * * we shall either land in Black Magic or fail most ingloriously in our attempt.

(S. D., III, 436-437.)

The materialistic and scientific investigator, the mere alchemist, the man who dives into the occult moved by the desire for gain to himself, will none of them be able to cross the gulf at all, because they do not admit the indwelling Spirit, the Knower. The superior nature can be known because it is in fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made. And but few are really willing, and many are unable, to admit the universal character of the Self. They some-

times think they do so by admitting the Self as present, as contiguous, as perhaps part-tenant. This is not the admission, it leaves them still separate from the Self.

(William Q. Judge: *The Path,* X, 252.)

Krishna warns Arjuna also against inactivity from a false view of the philosophy. This warning necessary then is so still. On hearing this philosophy for the first time many say that it teaches inaction, sitting still, silence. And in India great numbers taking that view, retired from life and its duties, going into the caves and jungles away from men. Krishna says:

"Firmly persisting in yoga, perform thy duty."

To endeavor to follow these rules empirically, without understanding the philosophy and without making the fundamental doctrines a part of oneself, will lead to nothing but disgust and failure. Hence the philosophy must be understood. It is the philosophy of Oneness or Unity. The Supreme Self is one and includes all apparent others. We delude ourselves with the idea that we are separate. We must admit that we and every other person are the Self.

(William Q. Judge: *The Path,* X, 181.)

The foregoing extracts, taken from among thousands with which the writings of Madame Blavatsky and Mr. Judge are filled, are presented for the consideration of my fellow students. They indicate not only the core of the philosophy of the WISDOM-RELIGION, but the core of all things, the great and the small; man, as well as the Universe. For unless Man is identical with the Absolute unmanifested, and also with the Deity as we see It manifested in Nature, how can we aspire to "know God?" I know well that this theory is easy for some and difficult for others. The difficulty arises chiefly from the influence of centuries of education in the degrading doctrine that all are *originally sinful.* If We are originally sinful we must be *inherently imperfect,* and that which is inherently imperfect can never, by any possibility, become perfect. Many have not been directly taught this doctrine of original imperfection, but all their thoughts have been insensibly affected by it. God has been continually held up to us as a being outside or different from us, and hence we tacitly hold the doctrine of inherent weakness and imperfection. In essence, in possibility of soul and spirit, we are all perfect. So long as we deny this we prevent progress and keep back the exhibition of the actual spiritual perfection we have at the center.

We all know well that Krishna taught that Man is a "portion of the Supreme Spirit." We know that the very name of Buddha, no less than that of Krishna and of Christ, bears the signification of one who has reached union with the Divine. This doctrine of perfectibility—that Man in his essence *is* God—is "even the same

exhaustless, secret, eternal doctrine" communicated by the Messengers of Theosophy, as by all other avatars of the Great White Lodge.

What we are to do is to make this doctrine a part of ourselves—to dwell on it constantly, day in and day out, until realization begins to dawn on us. Thought arouses feeling; right thought and feeling awake the spiritual Will; this union of Thought, Will, and Feeling constitutes the Divine Mind. Ordinarily we deny our own nature with every thought and act, for our every thought and act are predicated on "the heresy of separateness."

We must acknowledge the Source. We must *live* what we know; unless we live it we cannot know it. None other can live it for us; none other can know it for us. Whatever is to be known, I must know it, or it does not exist for me. Whatever is, I must be it, or it is not for me. We must think, we must act, we must *live for and as the SELF.* This Unity is the basis of all vital ideas of Universal Brotherhood; this actual *living* of Brotherhood is the basis of all realization of the Supreme, of all knowledge and all power.

My Brothers! "The oneness of the Soul with the SELF is already a fact, and not a thing that requires a further effort to bring about; and therefore the recognition of the truth of the text 'That Thou Art' is sufficient to put an end to the idea of the *personality* of the Soul, in the same way as the recognition of the piece of rope is sufficient to abolish the snake that fictitiously represents itself in place of the piece of rope. No sooner is the idea of the personality of the Soul denied than the whole empirical habitual order of life disappears with it, to make up which the lower and plural manifestation of the Self falsely presents itself."

How are we to achieve this "recognition?" "By doing service, by strong search, by questions, and by humility"—by the performance of "the whole empirical habitual order of life" *from the basis of Unity and for the sake of Brotherhood.* Namastæ!

Merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny.

—William Q. Judge—The Path.—Vol. 1, p. 3.

Regret is productive only of error. I care not what I *was,* or what any man *was.* I only look at what I am each moment.

William Q. Judge—Letters That Have Helped Me—Vol. 1, p. 36.

Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless.

—Voice of the Silence—Fragment II, p. 35.

QUESTIONS AND ANSWERS

Zadok, care of THEOSOPHY:

Will you give some ideas, as simply and clearly put as possible, on the Antaskarana? I find myself puzzled on the subject, which I should gather to be one of great importance. Perhaps others have had the same difficulty.
STUDENT.

ANSWER: Occultists explain Antaskarana as the *path* or bridge between the Higher and the Lower Manas—that is the Divine Ego, and the *personal* Soul of man. It serves as a medium of communication between the two, and conveys *from the* Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the *evanescent Personality* that survive death and time. Antaskarana is formed by Thought. The object of Theosophy is to give us a right basis for thinking: a true conception of what we are. As we think and act in accordance with this true conception, our thoughts form a channel or path between Higher and Lower Manas; the effort from the Lower, sets up a corresponding influence in the Higher towards it, tending to union between.

Karana means Cause. If we take Antaskarana to mean "between causes," we can consider the Higher Ego as primary cause, and Lower as secondary cause, the latter being a transitory aspect of the former. The Lower can and does set up causes which are wholly related to physical existence, the effects of which have to be experienced on that plane, and of a nature which cannot be assimilated by the Higher; it can by right thought, selflessness and action form "the bridge" which unites it to the Higher.

To Zadok:

I have long been a member of the Theosophical Society, which I esteem to be **the spiritual organ of humanity,** while at the same time retaining an active membership in the Christian Church. Having read the first two numbers of your magazine, I am amazed at the hostility, both open and covert, displayed in many of the articles, in reference to Christianity. How you can reconcile this with the non-sectarian attitude of the Society, and with the good work of the Churches, I cannot understand. THEOSOPHIST.

ANSWER: "Theosophist" is evidently unaware that there are at least two societies calling themselves "The Theosophical Society," and that each ignores the other. No doubt each one esteems itself "the spiritual organ of humanity," but this is the same old sectarianism that arises from exclusiveness, and is a claim, like that of the Catholic church and many others. It is safe to say that claims indicate lack of merit; merit wins recognition without making claims.

Since Theosophy does not agree with any one Sect or Creed, it is considered the enemy of all alike, because it teaches that they are all, more or less, mistaken. If Theosophy is true, and shows itself to be so, there can be no hostility in a comparison of truth with error; comparison is not condemnation.

Becoming a member of any theosophical society does not confer

any knowledge. To be a Theosophist, one must study and apply Theosophy.

If Theosophy embodies truth and non-sectarianism, why does "Theosophist" uphold a sect which is at variance with other sects and with Theosophy? Does he hope to theosophize the church? He can only do so by substituting Theosophy for the present basis held, in which case "church" would disappear. But "no man putteth new wine in old bottles, lest the bottles burst and *the wine be lost*." No doubt the founder of Christianity was importuned to adapt his teachings to the forms then in vogue, and condemned for not doing so; if he had done so, we would not have had even such forms of christianity as exist.

The function of Theosophists is to open men's hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom; when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously *by all*. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind; as individuals they may engage in these works, but in their quality of Theosophists they have a larger, more important, and much more difficult work to do; a part of which is to convince those inclined to good works, whether in or out of churches, that misery and suffering result from false ideals of life; that a knowledge of the real nature of man and his purpose in life—true ideals in fact—is necessary to produce ideal conditions. It is a noteworthy fact that good people in all religions and at all times have performed good works in amelioration, without reducing the sum of human misery to any appreciable extent, nor preventing its recurrence. Theosophy clearly shows the cause of all sin, sorrow and suffering, and presents the fundamental bases for right thought and action. It is of vital importance that this knowledge should be spread broadcast by all who are fortunate enough to become possessed of it, and this without failing in any momentary "good work." Sincerity, devotion and charity are noble traits, but without knowledge to guide their expressions they more often do harm than good.

Dear Zadok:

On page 52, December number, of THEOSOPHY, the writer uses the following words:

"Some Theosophists are looking and longing for a 'coming Christ,' though how they can do so in the face of the teachings of Theosophy is a mystery."

I see no "mystery" about it. There have been Teachers, national, racial, and world. The world certainly needs all the help it can get. Conditions are ripe for something, since all is in a state of flux; then why not the Event which so many hope and expect, and whence springs this sudden, yet fervent and wide-spread feeling? STAR OF THE EAST.

ANSWER: The writer of the above quotation evidently was considering the question from the point of view of the teachings of Theosophy. By Theosophy is meant that body of knowledge which was given to the world by H. P. Blavatsky, in regard to

which she wrote that "it is all that can be given out to the world in this century. It will be centuries before much more is given." There is nothing in that body of knowledge that points to any such term as "coming Christ," nor to any possibility of such an advent in the near future. On the contrary she did say and write that Those who sent her would neither come Themselves, nor send any Messenger until the year 1975. No doubt the writer, being a student of Theosophy pure and simple, does not consider the speculations of students and followers as worthy of the name, so it should not be difficult to see his standpoint.

There have always been "teachers," the world is full of them now; they find a fertile field among men who are unable to distinguish between "teachers" and "true teaching."

The world certainly needs help, but was there ever a time when it was willing to take the help that was freely offered? It never was, and is not now. No past, coming or present Christ could or can change this world attitude of mind. Men must desire to know and learn the true purpose of life before conditions will change for the better; conditions are as they are because of the false ideals of life held by the great majority of mankind and their direct production. Right ideals would bring about right conditions; they cannot be produced in any other way.

"Hoping and expecting" any event is evidence of unrest and dissatisfaction, but neither of them provide any basis for realization. Much of this attitude—if not all—springs from the desire to get something for nothing—to reap where we have not sown, whereas we are all familiar with the scripture which says "Whatsoever a man soweth, that shall he also reap."

Is this feeling that such an Event should come about "sudden?" In the Old Testament there is record that prophets and redeemers were hoped for and probably expected; history records similar expectations by different peoples and sects; and in the memory of the writer from boyhood's days there have been such expectations and even elaborate preparations. There is no record anywhere of men in general recognizing a "Christ" *when he came*. Perhaps He has been here and gone, after leaving His teaching for the few to profit by and perpetuate for future generations. Such things have happened, and are therefore most likely; besides which there is much evidence of the fact.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end.

—*H. P. Blavatsky—In The Secret Doctrine—Vol. I, p. 74.*

The eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them; therefore the soul of the occultist must become stronger than joy, and greater than sorrow.

—*Lucifer—Vol. I, p. 14.*

ON THE LOOKOUT

MRS. FLORENCE BARCLAY, author of "The Rosary," now gives us a novel of reincarnation. It is entitled "The Upas Tree;" it is published by Putnams, and it may be said to be typical of everything that a novel of reincarnation ought not to be. It is incorrect in theory, feeble in execution, and silly in tone. Now if the idea of reincarnation is worthy of use by the novelist it is worthy of being used rightly. It is not a mere eccentric fancy to be twisted, tortured, and caricatured at the whim of a story-teller. Reincarnation is today the fundamental religious conception of the vast majority of the human race. It is part of a philosophic system unapproached for its dignity, its grandeur, and the nobility of its ethics. If Mrs. Barclay had wished to do justice to her own literary art and to pay respect to the intelligence of her readers she would have taken the trouble to ascertain what the teaching of reincarnation really is, and then she would have refrained from a travesty that can do no harm to a lofty religious teaching, but that is a reflection upon her own skill as a novelist. In point of fact "The Upas Tree" is silly, pietistic trash.

"Indian Pages and Pictures," by Michael Sayers Shoemaker, (Putnams $2.50), is notable among books of its kind for the relatively careful attention that is given to Theosophy from the educational point of view. Three new Indian universities are now being contemplated, and while the author does not attempt to discriminate between their respective merits, he quotes with apparent approval the opinion of an Indian journal that the "Indian" university projected by Mrs. Besant is "the noblest of the three" because "it would be equivalent to the teachings of Theosophy itself." Its special feature, says the newspaper in question, would be "a course of instruction based on the common platform of all religions." But, for this very reason, we are told, the task would be a peculiarly difficult one. The two other universities are Hindu and Mohammedan respectively and would therefore appeal to denominational sentiment which always has unlimited money behind it. Mrs. Besant is advised to remember that her followers are not "fired by the zeal of Islam," nor are they celebrated for their wealth.

It is open to question if a university is the best way to spread the teachings of Theosophy. There are some who think that the opportunity to teach Theosophy is always present where "two or three are gathered together," and that the more attenuated the outer organization the better. But if there are any real Theosophists to whom the idea of a university commends itself, it is in their power to create one, or indeed to create anything else, in exact proportion to the reality of their Theosophy. Theosophical work has all evolutionary forces behind it, and a realization of that fact implies the strength to do all things needed.

Mr. Shoemaker has written an interesting and important book.

He knows so much about India that when he says that Buddha died of overeating, we wonder if he can actually be ignorant of the facts or only malicious. Surely he must be aware that the statement refers to the suppression of Indian Buddhism by its enemies.

Another recent volume of some interest to Theosophists is "The Golden Window of the East," by Milton Reed (Sherman French, $1.20 net). It describes a journey undertaken by the author through Asia, and under the heading of "Hinduism and Theosophy" we find the following:

> We hoped to meet her (Mrs. Besant) and to learn something of the relation of Hinduism, with its belief in reincarnation, to modern Theosophy; but failed to do so. One of her assistants explained to us that Theosophists believe that Hinduism has retained more of original truth, revealed by God to primitive man, than any other religion: Theosophy sought to change no man's faith, but to clear all faiths of error and teach the everlasting nature of personality, the cycles of being, and the reincarnation of every life. India is indeed the congenial home of such a faith.

Now it may be true that some Theosophists "believe that Hinduism has retained more of original truth * * * than any other religion," but to attribute such a belief to Theosophists in general is unwarranted. All religions in their original state of purity are aspects of Theosophy, facets of the same diamond, but we are not aware of any authority for discriminating between those facets, nor for placing Theosophy in any special relation to any particular religious system. Certainly no authority can be found in the fact that H. P. Blavatsky found it convenient often to use a Sanskrit terminology in many of her teachings. Nor does Theosophy teach "the everlasting nature of personality." In fact, this is precisely what Theosophy does not teach. The personality relates to the lower or passional human nature, and the individuality to the higher or spiritual nature, which in turn must be merged in a self-conscious unity when the cycles of birth and death are ended. It may be pointed out further that Theosophy has no "home" in the sense of a headquarters either in India or elsewhere, any more than the "circle of infinity" can be said to have a center. Every point is its center and every genuine Theosophist is a Theosophical headquarters.

The prosecution in London of an impudent charlatan calling himself a "Yoga," but who was actually a mere fortune-teller, and an unusually poor one at that, gives occasion to the London "Daily Chronicle" to tell its readers what Yoga actually is. "Yoga," says the "Chronicle"—"a word about which people are now talking, means union, and a yogi is one who practices yoga with the object of uniting or blending his soul with the Divine Spirit or World Soul. The practice of yoga is not confined to the professed yogi. The efficacy of the system, as Professor C. W. Oman explains, 'is an article of faith so universally accepted throughout India that other sectarians, including laymen, even married men and householders, resort to it when so inclined. * * * The yogis naturally claim, and the Hindu world naturally concedes to them, a far-reaching knowledge of the secrets of nature and almost unlimited sway over men and natural phenomena.'"

The definition can hardly be bettered, but what a change from the days when any reference to yoga or to Theosophy itself was received with arrogant contempt.

Dr. Edward Robeson Taylor is known not only as a former mayor of San Francisco, but also as a poet of no small caliber. Dr. Taylor has just published a new volume of poems, and at least a couple of its stanzas are well worth quotation.

What dost thou see when within thee thou lookest, O all-searching man?
Life, ever Life, amid changes by multiplex rhythms controlled,
Rhythms that throb without end in immensity's vastness of space,
Mingling and blending in chorus which sings of the Order Divine.
What dost thou see when without thee thou lookest, O all-searching man?
Thee as a spirit and atom of all the mysterious whole;
Giving as well as receiving, bound to the infinite past,
Made by and making thy future that stretches eternally on.

Dr. Taylor's book is entitled, "Into the Light," and it is marked both by sincerity and by insight.

Those who have given themselves the artistic pleasure of examining the models of the buildings to be erected for the forthcoming Panama Exposition will have been attracted by the beautiful structure to be known as the Court of the Four Seasons. Over the fine central gateway are carved the names of some of the greatest of the world teachers, while the central tablet bears the following inscription:

UNTO NIRVANA HE IS ONE WITH LIFE YET LIVES NOT HE IS BLESSED CEASING TO BE OM MANI PADME HUM THE DEWDROP SLIPS INTO THE SHINING SEA.

John Burroughs, who writes on science and religion in the "Atlantic Magazine," would be somewhat more lucid if he would define his terms. Presumably his object is to reconcile science and religion, but since science means knowledge—not speculation nor theory—it is hard to see how it can be opposed by religion or by anything else. If science and religion are in opposite camps it is obvious that the bone of contention must be a theory or speculation, something that is believed but not known, since whatever is known by the intellect is also demonstrable beyond cavil. As a matter of fact there is no quarrel between science and religion, nor has there ever been. But there is a quarrel between some scientific theories and guesses and some religious theories and guesses.

"Science," says Mr. Burroughs, "is the commerce of the intellect with the physical or objective world; the commerce of the soul with the subjective and invisible world is entirely beyond its sphere." Now by what right does Mr. Burroughs monopolize so noble a word as science and make of it the peculiar and exclusive possession of the intellect? Since Soul is superior to Intellect—and Mr. Burroughs admits that it is superior—then the greater must include the lesser, with all the capacities of the lesser. The Soul's power to know, or the Soul's "Science" must therefore be greater than that of the Intellect, and must include that of the Intellect. Intellect is subsidiary to Soul and is indeed a ray from the Soul. It is

therefore the source of all knowledge and therefore the source of all science.

"Science," continues Mr. Burroughs, "is forced to deny the Soul." Wrong again. Science does not deny the Soul and never has. Some scientists—not very many at any time—have done so, and have thereby proved the poverty of their science. Other scientists have been agnostic. That is to say, they have admitted their ignorance on the point, and an admission of ignorance, while it may be eminently wise, cannot be called scientific, since by no conceivable linguistic gymnastics can ignorance be described as knowledge. Scientists are justified in describing their knowledge as science, because it is, but when they label also their ignorance as science it is time to call a halt. To theorize on the hidden side of the moon, for example, does not become science merely because scientists indulge in it. And to deny the existence of the Soul does not cease to be the expression of a personal opinion merely because it happens to emanate from a scientist.

But in some respects Mr. Burroughs speaks wisely. He tells us that if science were logically forced back upon its own canons it would have to deny that a man can raise his arm by an act of volition, since "science denies all influence of subjective phenomena over physical processes." The fact that a man can raise his arm by an act of will, in other words that he can move matter by a state of his own consciousness, is fatal to materialistic theories. And the only theory that explains the connection between mind and body is the Theosophical. Science, in other words, can take us to the end of the nerves, but it knows nothing of the bridge between nerves and mind. And it would confidently deny the existence of that bridge but for the indisputable fact that a man can move his arm when he wishes to do so. So it contents itself with admitting the existence of the bridge and asserting that it has only one end.

There are some eminently worthy Theosophists who believe that this magazine should devote itself to what they call an "approach" between Theosophy and the Churches. Moreover they say so, in season and out of season. Now what more can be done to this end than the presentation of Theosophy itself it is hard to say. What our critics actually mean is, of course, that some sort of compromise should be attempted between Theosophy and orthodoxy, and that by a policy of give and take it might be possible to find a common standing ground. But what part of Theosophical teachings do they propose to surrender to this end? For a compromise implies the surrender of something. A complete outline of Theosophical teachings has been put forward by H. P. Blavatsky and by W. Q. Judge, as well as a complete defense of those teachings. The Theosophical explanation of orthodox dogma has been set forth with such clearness that "the wayfaring man though a fool cannot err therein." Do our critics suggest that we should now disclaim some of those teachings, and, if so, which of them? In colloquial parlance the game is not worth the candle.